THE NEW CANADIAN

An Independent Organ for Canadians of Japanese Origin

20TH YEAR—No. 65 SATURDAY, AUGUST 24, 1957 TORONTO, ONT.

Japan Invites MacInnis As Guest of Government

Mr. and Mrs. Angus MacInnis of Vancouver, recently invited by the Japanese Government to tour Japan as guests, were forced to postpone the scheduled trip this year because of the former Vancouver MP's ill health, according to the local Japanese consulate.

It was reported that Vancouver Japanese Consul Muneo Tabe informed the Japanese Embassy in Ottawa of the change in plans.

Mr. and Mrs. MacInnis were honored by grateful JCs at the Vancouver JCCA picnic held June 30. They were presented with a power lawnmower. To date, the Vancouver JCCA has collected a total of $221 towards the Angus MacInnis Testimonial Fund.

JCCA Sets up Kyushu Funds

WINNIPEG.—The National JCCA has asked provincial chapters across Canada to undertake relief funds for Kyushu, with regard to the July 26 disaster in Southern Japan.

According to the Japanese Consul in Winnipeg, 317 have been reported dead, 447 wounded, 333 missing, as well as thousands of houses destroyed or damaged.

Each provincial chapter has been requested to undertake a separate fund to be forwarded to Japan through its nearest Japanese Consulate office.

The move was initiated by the Vancouver JCCA which had already organized the Japan Flood Relief Committee of the Vancouver JCCA. The aid was spearheaded by a donation of $100 from the Vancouver JCCA.

TJCCA starts fund with $100

Toronto JCCA has forwarded a resolution to the Isseibu to donate immediately $100 from the Toronto JCCA Emergency Relief Fund to the Kyushu Flood Relief Fund through the Japanese Consulate here.

The decision was made at the Toronto JCCA executive meeting held Wednesday, Aug. 21. Voluntary donations from the public for the relief fund will be accepted, and plans have also been suggested for fund-raising by presenting Japanese movies, etc.

* * *

A protest wire was sent by Toronto JCCA to Ambassador Koto Matsudaira of the United Nations, reading as follows: "We Canadians are deeply concerned with your approval of term Jap. Whether said mistakenly or thoughtlessly effect is disastrous. Being derogatory, odious, we are striving to eliminate use here. Phrase my Jap friend is repulsive in any circumstance in Canada. Hope you will clarify situation." As yet, the Toronto JCCA has received no official reply.

* * *

A letter of protest will be sent to WBEN (Channel 4) broadcasting station in Buffalo, the producer and sponsor (Simon Beer) of the Late Show for presenting the film "Little Tokyo, USA" three weeks ago. The old film depicts sabotage among Japanese Americans in California. Copies of the protest letter will be sent to the JACL.

(Continued on Page Seven)

Orient Lines Flies Drugs to Kyushu

NEW YORK.—More than 1,000 pounds of badly needed antibiotics and other drugs left Idlewild International Airport Aug. 16 aboard a Northwest Orient Airlines plane bound for Japan.

The shipment, destined to aid victims of the recent flood on Kyushu, Japan's southernmost island, is sponsored by three church groups—the American Friends Service Committee, the National Catholic Welfare Conference, and the Church World Service. Northwest received special permission from the Civil Aeronautics Board to fly the shipment free of charge.

Floods caused by an unprecedented downpour (29 inches in 24 hours) left thousands homeless. Officials there fear an outbreak of disease.

Japan Well Represented In Current CNE

Japanese exporters and manufacturers are utilizing approximately 1500 feet of floor space at the Canadian National Exhibition which opened yesterday in Toronto.

Cameras, chinaware, cultured pearls, toys, sporting goods, office supplies, portable radios, textiles and many other lines are now on display in the Government building at the CNE. Furuya Trading Co. and Daiichi Bussan Kaisha Ltd., are among the list of exhibitors.

The Tokyo Trade Caravan which has been visiting Canada since mid-July with exhibitions in Vancouver, Edmonton, and Winnipeg, will constitute a major part of the Japanese exhibits. A seven-man mission represents over 40 exhibitors of Japan participating in the Tokyo Metropolitan Trade Mission.

The CNE lasts for two weeks, ending Sept. 7.

CHAPTER IV: RELIGIOUS INSTITUTIONS

Christians Increase in T-O

By BETTY WANGENHEIM

(Ed's Note: The second part of Chapter IV from Mrs. Wangenheim's thesis, The Social Organization of the Japanese Community in Toronto.)

THE position of religious institutions in the present-day Toronto community is more complex.

The percentage of Christians has greatly increased. No exact figures are available due to the changed circumstances. During and after the evacuation crisis, missionaries and church groups in both Eastern and Western Canada worked extremely hard to ameliorate the severity of conditions in the camps and to give aid in the resettlement process. Many people, Issei, in particular, became Christians quite frankly to express their gratitude for this help.

The Buddhist efforts to help in this crisis were hampered by the Government's action in suspending the activities of all priests except the one Canadian. The latter worked very hard, cooperated with community organizations but of necessity his achievements seemed small when contrasted with the efforts of the organized Christian groups.

During the first years of the resettlement period, there was a deliberate effort made by the National Offices of the principal Christian denominations to discourage the re-establishment of ethnic congregations. Acting on approximately the same assumption as guided the Government relocation officers, the Churches encouraged their adherents to become members of their neighborhood or parish church. One Japanese United Church minister was transferred to the East but his function was looked upon as a "roving commission" to travel around to all communities and help people to achieve this decentralization.

These efforts and those of a few missionaries were only partly successful. Some families, more notably those who had previously lived apart from Japanese communities or those who as farmers had been used to participation in Occidental churches, did attend regularly at their local church and gradually fitted into the social activities.

JCs Flock to a Few Large Occidental Churches. . .

However, there was a noticeable trend for fairly large numbers to flock to three or four large city churches whose ministers had shown by their wholehearted activities in the Cooperative Committee on Japanese Canadians that they deeply sympathized with the Japanese. Even in these churches, there was a general reluctance on the part of both Issei and Nisei to share in the general church-sponsored activities and the churches, against their will, had to allow the formation within the church of separate Japanese social groupings.

However, it was soon discovered that only a small proportion of the Japanese who were nominally Christians were regular attendants at any church. It has been argued by some that, so far as the Nisei are concerned, this is a sign of a greater measure of assimilation. They claim that the abstainers are conforming closely to the religious attendance pattern of the majority of their Occidental neighbors, many of whom attend church only on special occasions. Many Issei, however, admitted that they felt very uncomfortable in their neighborhood church and found the language barrier a hindrance to worship as well as to social relations.

Ethnic Congregations Reluctantly Established. . .

As a consequence, the principal denominations reluctantly agreed to the establishment of ethnic congregations, usually again under the Home Missions. Membership in these congregations is not large—the largest, the United Church, has approximately 550 members. English language services and clubs are provided for the Nisei and Sansei but their greatest role is in providing Japanese services and an active social life for the Issei.

Of the three ethnic groups, the Roman Catholic, Anglican and United Church, only the latter has since been able to make itself completely self-supporting. It is said that there is "much more co-operation than there was in Vancouver. We have no longer any 'big donors'."

The fact that the great majority of Japanese Christians belong to the two main middle-class-oriented denominations cannot be entirely attributed to their desire to conform to the patterns of the dominant group. As far as the immigrants were concerned, it was entirely accidental that these two denominations had the best organized Home Missions and were in a position to offer them the most help.

In the early days there was little attempt made to distinguish between the social characteristics of the groups. However, today most of the Nisei have a clear picture of the relative status of the various churches and sects. There are a few individuals who are members of the fundamentalist sects and they are rather looked down upon by other Japanese.

(To be continued)

JAPAN: 1957

TV Cowboy Hero Drawls in Japanese

It's a bit disconcerting to the outsider to see a typical western thriller on the TV screen, and then hear the hero speaking Japanese instead of a cowboy drawl.

But U.S. television films with dubbed-in Japanese dialogue are frequent fare for the growing audience of televiewers in Japan.

And judging by TV's popularity, there's no objection from the viewers.

The number of sets in use has jumped to an estimated 800,000, and is expected to pass the million mark before December.

TV came to Japan in February, 1953, with the starting up of a station in Tokyo by the government-owned Japan Broadcasting Corp. Now there are 13 stations operating and applications for many more.

Of the 13, eight are government-owned and five privately owned. The present stations use six channels, but 11 are being made available.

The number of set makers is reported to have risen from 10 to 30. Tokyo Shibaura Electric Co. (known as Toshiba), one of the larger producers, said that its output is being raised to 10,000 sets a month, from 8,000.

The industry, it said, was producing about 60,000 a month altogether.

Sets (mostly 14-in. screens) now cost the equivalent of about $220 compared with twice that figure when they were first introduced.

One interesting use to which television is being put is the telecasting of an educational series designed to reach the rural areas.

Under the joint sponsorship of UNESCO (United Nations Economic and Social Co-operation Organization), Japan's Ministry of Education and Japan Broadcasting Corp., 64 farm villages in different parts of the country were selected for an experiment to teach farmers ways of modernizing villages and improving farm techniques.

The villages chosen had populations of 1,000 or less. Sets were installed in community halls or schools, one third of the cost shouldered by UNESCO and the balance by the municipality or public hall.

Half-hour programs were telecast once a week starting in January this year in a series of 13 programs entitled "For the Progress of Farm Villages."

In addition, discussions were held on the subject of the special program. The groups often came together for the regular TV program on other nights as well.

There has been a gain in community interchange of ideas if nothing else, observers report. Most farmers can't afford their own sets, and the older ones show considerable resistance to the new ideas presented.

But other villages have formed their own television groups and bought sets, indicating more and more people will at least be exposed to the educational programs as well as the normal fare.

As in North America and other areas where TV is widespread, discussion of the effect of TV on a nation's living habits is a lively issue.

Letters to the editor view with alarm or praise the new medium with the same arguments used here.

And the answer to the question appears just as elusive to the Japanese as it does to us.

The Financial Post

Financial Post Has 15 Pages on Japan

In today's issue of The Financial Post is a 15-page section called Perspective on Japan: 1957, covering Japanese business, imports, exports and Canada-Japan trade.

The feature report was compiled by Paul Deacon, Financial Post's Investment editor, who spent almost a month in Japan gathering facts and interviewing more than 100 officials, businessmen and bankers.

Japan Exports Autos to Asia; None Yet to Canada

Last year the Japanese automotive industry hit record production for all types of vehicles, with a total output of 111,000, according to The Financial Post.

Over 2,000 of the cars were foreign types made in Japan—Hillman, Austin and Renaud; the rest were of Japanese design, including the Datsun, Ohta, Prince and Toyopet.

Although only 500 foreign cars can be brought into Japan under foreign exchange allocations, more than half of the vehicles registered among Japanese owners are foreign makes. About 5,000 a year are brought in by foreigners living in Japan, mainly U.S. military personnel.

Exports are still a very small part of production, with most of the shipments going to Asia, mainly Okinawa, Taiwan and Thailand. South America is the next biggest export area.

There is no record of any having been shipped to Canada, although 16 have gone to the U.S. Almost all the vehicles shipped have been trucks, buses, and utility vehicles. Servicing is a problem that must be overcome in this field, however. The only places where servicing centres are provided are Thailand, Burma and Colombia.

SPORTS

IUBL Finals Coming Up

VANCOUVER.—From Aug. 19, the pennant-winning CYO nine and the runners-up, Boilermakers, squared off in a best-of-seven series to decide the playoff champions of the Industrial Union Baseball League.

In three out of five semis, the CYO crew edged the surprising Firemen in the deciding contest 9-2 while in the other semi series, the steam-men also had to win the deciding game to be in the finals. It should be a terrific finals with CYO as slight favorites.

STANDINGS	W	L	T	Pts.
CYO	[illegible]	[illegible]	1	47
Boilermakers	[illegible]	9	[illegible]	41
[illegible]	[illegible]	15	1	31
Fireman	[illegible]	15	1	[illegible]
[illegible]	[illegible]	[illegible]	2	18
Nisei	[illegible]	21	[illegible]	11

NISEI BATTING AVERAGES

		AB	HITS	AVG.
F	Kika	6	3	.500
S	Tahara	74	23	.311
K	Kochi	13	5	.278
E	Mori	[illegible]	21	.273
T	Koyanagi	92	25	.272
D	Okano	56	14	.250
G	Nishi	[illegible]	23	.245
A	Oikawa	[illegible]	15	.239
B	Miyagishima	[illegible]	[illegible]	.234
K	Homma	[illegible]	15	.231
T	Nishi	60	13	.217
Team Batting Average				.240

NISEI PITCHING RECORD:

		W	L	ERA
R	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	2	5	4.32
G	[illegible]	1	2	[illegible]
[illegible]	[illegible]	0	2	1.31
	Okano	0	2	[illegible]

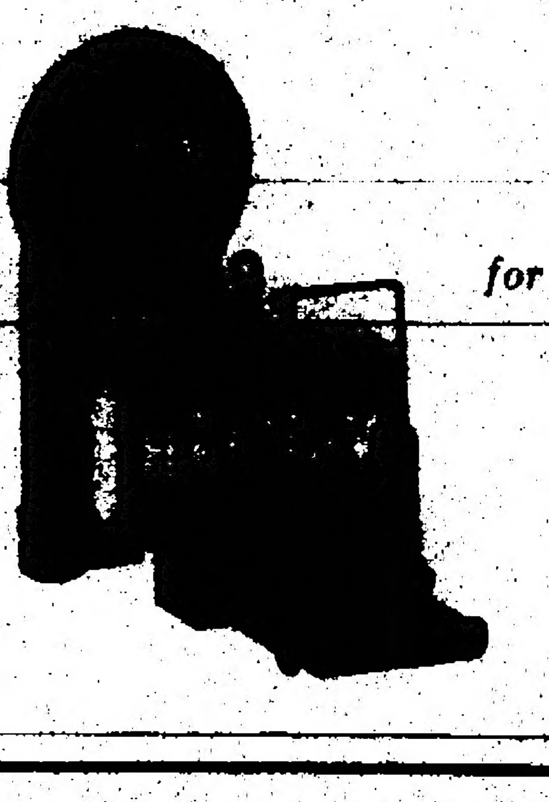
—S.T.

List Prizes for Golf Tourney

The Toronto Japanese Golf Club annual Labor Day Tournament will be held September 1 and 2, starting at 7:30 a.m. each day, at Rouge Hills Golf Course.

Prizes include: the Yamada Challenge Trophy for low gross; the Barry Challenge Trophy for low net; the Iguchi Trophy for low net. Entries are divided into three flights according to handicap, and there will be five valuable prizes at each flight for low net scores. Ball prizes will be given for second round scores only for low gross and low net.

The presentation banquet will be held Sept. 2, 7 p.m. at the China Garden, Elizabeth and Dundas. Anyone wishing further information is asked to contact M. Ashikawa at WA. 1-2618.



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TORONTO JCCA LABOR DAY WEEKEND AUGUST 31-SEPTEMBER 1, 1957

7TH ANNUAL INVITATIONAL SOFTBALL TOURNAMENT

TORONTO TO DEFEND JCCA CHALLENGE TROPHY AGAINST MONTREAL, HAMILTON, CHATHAM AND CHICAGO

[illegible]

SATURDAY, AUGUST 31, [illegible] [illegible] [illegible]

和蘭はやし (八六)

山手樹一郎

こんなところを人に見られれば、無論ただではすまないから、鼠がうろたえるのも無理はない。

「うぬっ、殺せ」

忠蔵はもう袋鼠のようだ

「静かにせんか」

蘭平はその忠蔵の匕首を素早くもぎ取つて、

「おとなしく坐つていろ」

背筋を押さえていた膝を外し、匕首を座蒲團の下へかくして、けろりとしてその上へ坐る。

「ごめんくださいまし」

果して、廊下の外で女中の聲がした。

「なんだね、姐さん」

蘭平は目でふたりに坐れと注意しながら、のんびりと返事する。今の騒ぎに息一つはずませていないのだ

「ごめんなさいまし」

女中がそこへ顔を出して

「あのう、これからすぐ宿改めがありますから、御迷惑でもお客さままでもお寝さま方に起きていただく様にということでございます」

と、そわそわしているようだ。

「宿改め――？ ふいにどうしたんだね」

鼠が何氣ない顔をして聞いた。

「はい、[illegible]本陣[illegible]庭[illegible]い者が[illegible]いたとかで、急にお調べがはじまつたそうです」

[illegible]だつかまらないのかね」

「つかまりません。あのうお客さま方もお部屋へお歸りになつていたほうがいいと思います」

「ありがとうよ。先生、すぐ引き取ろうじゃありませんか」

もつともらしく話しかける鼠だ。

女中はおじぎをして、いそがしそうに引きかえして行く。別にこつちの様子に氣がついたふうはなかつたようだ。

「あぶねえ、あぶねえ。皆さん、ごめんなすつて」

鼠はすぐ立ち上がりながら、

「忠公、早いところ消えてしまわねえと、面倒なことになるぜ」

にやりと捨てぜりふを残して、自信あり氣に部屋を出ていつた。

「あの野郎、消える氣だな」

鼠が消えて怪しまれれば、その鼠と今夜一座していた忠蔵もお万も、そして蘭平も役人のきびしい詮間の矢面に立たなければならない。必ずぼろが出るにきまつている。それを見こして、いやがらせの好きなずるい鼠は、ざまあ見ろと、腹の中でせせら笑つているのだろう。

「畜生め」

ふいに忠蔵が立ち上がつた。

お嬢さん放浪記 (六)

犬養道子

親切な海軍の將校さん。

私はまだ興奮を仰えきれず、黙つてしまつていた。目の前には糸の山がチラついて見われた。これをほぐしてレースを編むのだ。上等な美しいレースが出來るだろう。こう私は考えた。

私は、うろたえている將校に、少しわけがあつて、そのヒモがどうしても欲しいのだが、なんとか融通してもらえまいかと頼んだ。

[illegible]將校は私が[illegible]ではないとわかると、落ち着いたが、この新しい話を聞いて、けげんそうな顔をそのほしい理由をごまかに説明した。

「オー・ケー」とその將校は、私の話を聞きおわると氣輕にうなずいた。「そういう理由なら、何とでもしてみます。二週間たつたらまた來ましょう」

その晩、私は看護婦の一人から、カギ針と、糸を少しばかりもらつて、レース編みの練習をはじめた。

おかしな話だが、レース編みの内職を考えついておきながら、私は生れてこのかたレースというものを編んだことがなかつたからで[illegible]

約束通り、二週間たつてその海軍將校は大きな袋を二つ両手にさげて、私の病室にあらわれた。

彼に手傳つてもらつて、ヒモをほどいて見ると、ピカピカ光つたナイロンの糸が出てきた。見たこともないような美しい糸である。

私は有頂天になつた。ひとわたり落ち着いてから、よくしらべて見ると、その糸は目方のあるしつかりした品質なので、細いレースを編むよりは、むしろそれでベルトをつくつた方が、よいように思われた。

將校が歸つてから、ものはためしと思つて、一本つくりあげてみると、伸縮自在で身体にぴつたりして、なかなか具合がよい。

私はベルト専門で發足することにきめた。私は手のこんだデザインを入れてみたり、兩はしに房をつけてみたり、いろいろなものをつくつて、部屋にならべてから、窓の外を通る人々を呼び入れてどんな反應を示すか試してみた。

呼び入れられた人々は皆びつくりして大きな聲をたてた。アメリカ人というのは大体みな不器用だから、寝ている病人がこんな細かい仕事をしたというだけでただもう驚いてしまつた。

その上、東洋人のつくるものは、何でも美しいと思いこむロマンチックな先入感があるから、だれも彼もが、「ワンダフル！」という感嘆詞を連發した。

「まあ、すばらしい[illegible]！これは賣り物でしようか」

と一人の婦人が、私に尋ねた。實は私の待ちあぐんでいた質問である。

「ええ、お賣りします」

「まあ、うれしい。おいくらでしようか」

私は當惑した。資本に一文もかかつていない品を、高く吹きかけるのは氣がとがめるし、そうかといつて十ドル以下ではどうもいやだつた。仕事は中々難しいからである。

部屋にならべる前に、相場を調べなかつた手落ちが悔まれた。すると、私が黙つているので、その婦人はとうとう自分の方から切り出した。

「二十ドルでは安すぎるでしようか」

私は仰天した。二十ドル このベルトが一本二十ドルなのである。私は胸いつぱいになつて黙つていると、その婦人は言葉をつづけた

「私はロスアンゼルスでこれによく似た品を見ましたでもデザインも品も、これとはくらべものにならないほど趣味の低いものでしたそれでも十八ドルもしたんですよ」

私は胸がときめいてくるのをこらえながら、やつとのことで答えた。

「二十ドルで結構です」

「すばらしいわ」

と、その婦人が晴れ晴れしい聲を出した。

「では二本いただきます」

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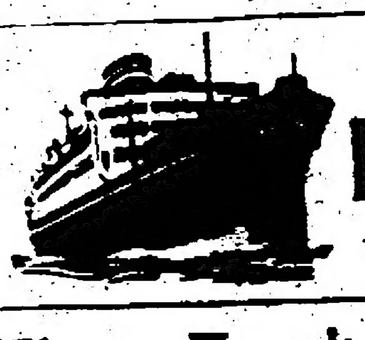

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晩市出港　　　横濱入港
九月十八日　　十月四日
十一月廿三日　十二月九日

運賃 キャビン(八〇名)四百廿五弗以上
三等エー(六九名)三百弗
三等ビー(一二九名)二百八十弗

尚詳細は切符取扱所或は上記に御照會下さい。

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晩市 竹林園
バンブー・ガーデン
155 East Pender St., Vancouver, B.C.
Phone MA. 1935

九州水害見舞金
ト市協では取敢ず百弗寄附

トロント市協では八月二十一日夜評議員會を開催して來週の上市協主催國際ソフトボール試合の準備や諸報告を行つた。

▲九州水害見舞――市協の「緊急救濟資金」から取りあえず百弗を領事館を通して送金し、一般の特志家よりの見舞金を受けて、まとめて送ることと及び映畫上映その他により見舞金を集めることも考慮することになつた(緊急救濟資金は市協一般部で管理しているので、この決定を一般部に進言する。)

▲全加市協本部――九月からトロントに移されることになつているので、全加市協執行委員その他、本部引受けの準備がすすめられている。

▲市協の活動資金募集――目下役員が手分けして人名カードの作製その他準備をととのえている。

▲國際ソフトボール試合――モントリオル、ハミルトン、チャザム、シカゴの各チームが參加、トロントチームの保持している選手權に挑戰。三十一日(午後一時半から)と九月一日(午後一時から)ダンダスとゴーアヴエニュー角のペルウーブ・パークにおいて擧行される。(土曜日夜八時からはユダヤ青年會館でダンス會が開かれる。)

▲松平大使への抗議電報――トロント市協では八月十五日付で國連の松平大使宛に「ジャップ」という言葉使用についての失言問題に抗議の電報を送つたことが報告された。(前號所報本社宛ての大使よりの電報はト市協の抗議電報にも答える遺憾の意表明であろう)なおト市協ではバファローのダブルービーイーエム放送局のプログラム「リットル東京ユーエスエー」というのが人種偏見的であるのに抗議することも決した。

晩香坡市協では救濟委員會設置

【晩香坡發】晩香坡市協では日本水害救濟委員會を設けて見舞金を集める運動を起すことになり、そのさきがけとして市協の資金中から百弗を寄附することになつた。

(右の決定の要旨は全加市協に通知し、各州市協においても同じ運動をするよう進言した。)

殘念だが「健康すぐれず」と
マキニス氏訪日招待を斷る

アンガス・マキニス氏(元國會議員)は在晩の田邊領事を通じてこのほど行われた日本政府の招請による訪日旅行を受諾したものの、目下健康すぐれず、やむなく辭退した。マキニス氏は日系人のためつねに闘つてくれた人で、少數民族と正義のため獻身したというのでビーシー大學から名譽博士號をうけた人である。晩市々協ではマキニス氏の訪日費用の一部にと、このほど記念品を求めて贈つたときの殘餘金百十六弗を同氏に手渡すことになつていた。

紫煙 ケンソー
一人權擁護法

△進歩保守黨が在野時代、自由黨政府に向つて人權擁護法(ビル・オヴ・ライツ)の制定を強く要求したものである。その急先鋒はいまの首相であるダイフエンベーカー氏だつた。そこで保守黨が政權をとつた現在、この問題について何んとかしなければならなくなつているのである。

△フルトン司法相はカムループスに歸る途中、司法省はビル・オヴ・ライツについて考慮中だ、とちよつともらした。この法律がないと各個人の基本的權利さえ無視されがちになるというのが野黨のいい分であつたが、その必要はないとあくまで頑張り通してきたのが自由黨政府だつた。

△そして日系人は沿岸立退き、財產沒收、强制歸國、强制再定住、沿岸復歸禁止などとオーダー・イン・カウンシルであつさり片づけられてしまつた。

△それはひどすぎる、というわけでレーシーエフ議員らとともに日系人の取扱いが非人道的だと叫んでこつぴどく政府を攻撃したのがデイフエンベーカー氏であつたのだし、今後このように少數民族が不公正なる待遇から免がれるために人權擁護法がなければいけないと主張したのだつた。

△一日も早く、サスカチワン州のようにビル・オヴ・ライツが制定されるよう願うほかない。

共進會 開幕さる
今年も日本品部

トロント共進會は昨二十三日開幕、九月七日まで催されるが、今年も日本品部がガヴアメント建物内に設けられている。東京都キャラバンに出品した都下の商社四十餘、レーシング自動車や三輪車、ベビー・キャリジ、スクーターなどのほかオモチャ、オフイス用品、ナイフやフォークなど雜貨類、測量機械、キャメラ等の光學品それに日本庭園を背景とした觀光宣傳所、テキスタイルや古屋商店のブースが小ぎれいに飾られている。ちよつと不釣合いなのはドラムにまいた太いワイヤーである。

(ポートドーヴアーの小林菊造氏は昨年のように同地の學童多數を連れて來週月曜日共進會を見物に來る。)

田中氏の庭園記事

ト市朝刊紙グローヴ・アンド・メールの今週末特集號に田中ジョージ氏のすでに定評あるガーデンを色付寫眞入りで三ページにわたり大々的に紹介している。

晩市で映畫祭
來年七月開催

太平洋北西海岸で最大の映畫祭が來夏からバンクーバーで開かれることになつた。この映畫祭は晩市國際藝術祭の一部をなすものですでに十九ヵ國から三十九本の映畫參加が約されている。場所はヴォーグ劇場で七月中の二週間、最終夜に審査結果が發表されて賞賞がある。

ハ市會社が全燒

ハミルトン市の灣近くにあるエセックス罐詰會社は二十日全燒、損害二十万弗と見積られている。同會社には日系就働者は一人もいないとのことである。

鐵道料金 九月から値上げ

【オタワ發】來る九月一日から鐵道列車料金が上ります――カナダ旅客協會議長キヤンベル氏は「政府當局が料金値上げを許可したので九月一日から一等料金一〇パーセント、コーチ料金は五パーセント値上げされることになつている」と發表したが、この値上げはシーピーもシーエヌも一九三九年以來はじめてのものである。

清水牧師講演
八月廿八日レ市で

【レスブリッヂ發】南部アルバータ日系人合同教會では西部カナダ旅行の歸途立ち寄られる清水牧師を迎えて八月廿八日(水)午後七時十五分から北レスブリッヂ第一合同教會において講演會を開催、清水博士の世界一周旅行その他の映畫も見せるので教會員は勿論一般の人々の來會も希望されている。午後六時からは同所において清水牧師歡迎晩餐會を開くので出席希望者は最寄りの教會係員まで申込まれたい。

移轉 今回次に轉居致しました。 森下梅藏
12 Beachview Crescent
Toronto 13, Ont.
Phone OX. 9-5066

移轉 私達は今回左記に移りました。 西村しげ
9 BONNIE BRAE BLVD.
TORONTO 6, ONT.
PHONE HO. 6-7668

求 ガーデナー數名、電話エルイー五一四八七七(木下)

語學校生徒募集
トロント日本語學校新學期開始は、九月七日(土)リージョンホールに於て午前九時半より十一時まで、年齢七才以上の新入學兒童の申込を受付けます。特別科生徒募集も右同時刻に申込を受付致します。普通科、特科共に開校後も逐次入學を受付しますが、此機會を利用して澤山の新入學生の入學を希望致します。委細は小財校長、行比、上山兩教師或は維持會副委員長佐藤定氏に御問合せ下さい。
トロント日語學校

女性に關する本
「讀書の秋」も近すきました。そろそろ良い本を讀みましょう。
●婦人英語會話(讀み方-フリカナ付) 石垣あや子 一、三五
●女は自由である 野上彌生子 一、四五
●若き女性と語る 菊池あや子 、七〇
●女性は翼をえた 松島榮一郎 、八〇
●女の歷史 古谷綱正 、八〇
●一等女性の鏡 中村メイコ 、八〇
●ママ横を向いて 渡邊紳 、九〇
●新女性手紙百科 吉屋信子 、七五
●女性文章の作り方 主婦の友社 一、一五
●手紙(花嫁文庫) 乾玉社 [illegible]
●毛筆習字練習書 [illegible]
その他婦人向の各種雜誌、書籍、流行小說等取揃えてあります。
◎グレーパス會社の代理店となりました。
航空機旅行[illegible]
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Phone EM. 6-5589
新着品
△劍先スルメ 一斤 二、[illegible]
△竹ノ子(大) 一キャン [illegible]
△同 [illegible]
△白タキ(小) 一[illegible]
△たいのてんぷら 一キャン [illegible]
△これはうまい 一ビン [illegible]
△もなかの皮 小一箱 [illegible]
大陸家庭[illegible]
トロント市ダンダス[illegible]
電話 イー・エム[illegible]

慢性病に良く効く
◎野一色治療器 九十五弗
はるだけで速くよく効く
◎ロイマパン プラスター一個 二十五仙
胃腸に効き、身体がメキメキ丈夫に元氣づく
◎薬用養命酒 二弗四十五仙
――盛會は古屋から――
カナダ一手販賣
古屋貿易會社
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381 Spadina Ave., Toronto 2B, Ont.
Phone WA. 3-5386 — WA. 3-[illegible]

各種の手續案内(三)

原則として歸化して日本籍を抜くがよい

死亡届

日本に籍のあるものが、カナダで死亡したら、領事館を通して日本の本籍の市町村長に死亡届を提出しなければ、日本の戸籍は消えない。

戦前までの分は、大体この手續きは済んでいる筈であるが、戦時中又は戦後に死亡した人の分は、領事館がなかつたり、手續きが不馴れのために、これを済ましていない向きが相當數あるようである。日本に死亡届を提出する必要があるのは、次の事項に當る人々である。

▲歸化して居らず、日本にのみ國籍を有する人。

▲歸化していても、日本の籍を抜く手續きをまだしていない人。

▲カナダ生れで、日本にも領事館を通して出生届を提出し、未だ日本國籍を抜く手續きをしていない人。

死亡届は二通必要で、用紙は領事館から得られるが、ニューカナデアンにも備えてある。届書に記入すべき事項は、

△本籍△氏名△生年月日△配偶関係△死亡の年月日と場所△職業

等で、届出人は配偶者又は同居人等でよく、署名して印を押すことになつている（印がなければ拇印する）

死亡届には、死亡を證明する書類を添付しなければならない。それは普通にはドクターの死亡診斷書であるが、ずつと以前のことでドクターが居なかつた場合は、政府に死亡を登録したサーチフイケートでもよい。一通でよいが、それには死亡者の氏名、生年月日又は年齢、死亡の時と場所が記されていなければ證示できないわけである。

届書の送り先は、日本の役場ではなくて、各地の領事館である。そして死亡届は七日以内にしなければならぬ規定であるが、多くの場合、その期限が切れているので、「死亡届出遅延理由書」（二通）を附けなければならない。それには本籍氏名、生年月日等を書いて「手續き不案内のため届出が遅れた」旨を書き、届出人が署名し印を押せばよい。

●ニューカナデアンに手續きを依頼される方は、戸籍トーホンと死亡診斷書を送れば、届書を書いて、サインし印を押せばよいようにしてあげる。

貧し白系の生活

―ハルビンの町に細々と―

△竹のカーテンの背後の事情は時たま漏れてくる情報をのぞいては一切闇に包まれている。一体そこでは何が、どのように行われているのか。この謎を解くため、ロンドンタイムスのデヴィド・ホザム記者はこのほど中共に入國、いろいろ各地を視察しているが、このほど満洲ハルビンの今日の姿を、次のように傳えてきた。

△赤い中國の北の果て、ハルビンには奇妙な外國人の一團が住んでいる。彼らは同じ外國から來ている。そして同じ土地に現に住んでいながら、街ですれちがつても、言葉を交わそうとはしない。この外國人とは、赤色ロシア人と白系ロシア人である。赤色ロシア人とはどんな連中か。彼らはモスクワのキモ入りで、中共の工場を管理し、中共の勞働者たちを訓練するため派遣されたソ連技術者たちだ。ハルビン市内のホテルというホテル、官廳という官廳には彼らがうようよしている。

△一方の白系ロシア人は、帝政ロシア時代にシベリアを越えて満洲に住みついた連中や、その後の赤色革命の際、故國を追われた連中の子供や孫たちである。彼らはやっとの思いで共産主義の支配をのがれた、と思つたら今度はまたもや中共という、別の共産主義政府のもとで生きてゆかねばならぬという運命を背負わされたのだ。ハルビンの街角、建物、そしてあらゆるところには、いまでも帝政ロシア時代の、懐しい「古き良き時代」の名殘がみられる。共産主義ソ連から派遣された技術者たちが支配者顔をして毎夜毎夜ドンチャン騒ぎをやり、わがもの顔で街中をカッ歩しているのにひきかえ、白系ロシア人たちは、食うものにも事欠き、貧しい服装をして細々と生きている。彼らがそうした生活に堪えることができるのも、ハルビンの街にまだ帝政ロシア時代の面影が殘つているからである。言つてみれば彼らは思い出にすがりついて生きているわけだ。

△彼らの數は年々減つてゆく。かつては十五万を數えハルビン市内に一つの「ロシア人タウン」をこしらえていたのに、いまではわずか七千名を數えるに過ぎない。しかもそのうちの大半のものは外國で生活することを希望し、出國許可を中共當局に求めている。

△中共當局は、新しい國造りにこんな人間のクズどもは要らないといつて、どしどし出國許可を與えているが、どこの國に行こうとも白系ロシア人が伸び伸びと生活出來ることはあるまい。彼らの生活態度自体『後向き』であることが、彼らが安住の地を見出し得ない最大原因なのかもしれない。

ソ連の海外同胞評議會のスポークスマンが語つたところでは一九四九年當時ハルビンに住んでいた三万五千人の白系ロシア人のうち二万五千人がその後ソ連に歸國し、殘りのものは濠洲、南米、イスラエル、トルコなどに移住したとのことだ。しかし白系ロシア人たちの話を聞いてみると、實際にソ連に歸つたのは七千人に過ぎず、大半のものは西方諸國に移住したとのことである。ソ連は、ソ連こそ白系ロシア人の住むのに適した土地だと宣傳し、時には露骨な壓力をかけて白系ロシア人をソ連に移住させようとする。ソ連としては白系ロシア人が西方諸國に移住して、共産主義体制の欠點を世界中にバラすのがこわいわけだ。しかし白系ロシア人はよほどのことがないかぎり、ソ連にはゆかない。共産主義は眞平御免、衣食住はともあれ、せめて空氣だけは『自由な空氣』を吸いたいというのが、白系ロシア人の氣持なのだ。

人事消息

■婚約

▲モントリオールの山元かつ夫人息女ペティー・千鶴さんと池上つよ夫人長男三彦氏は八月三日ライスボール樓にて婚約披露した

■出生

▲トロントの玉根ジョー氏夫人（舊姓矢野幸子）は八月二日ニュー・マウント・サイナイ病院において男兒を出産、ロバート・ロイドと命名

▲トロントの雨森榮造氏夫人（舊姓杉江五十子）は八月九日イースト・ゼネラル病院で女兒を出産、ウエン久美子と命名した。

▲トロントの中島ドクター夫人は七月二十七日セントマイコル病院で女兒を出産トニー・アン・ナトミと命名した。

▲新西院の鈴木ハック氏夫人は男兒を出産、ウエイン・加奈男と命名した

▲オークヴイルの藤野トム氏夫人（舊姓有馬レベツカ）は八月十日ウイメンスカレッヂ病院にて男兒を出産、ヨナサン・トーマスと命名した。ハミルトンの藤野一基、トロントの有馬長三兩氏夫妻の初孫である

■死亡

▲レグエルストックの土屋一氏は八月十九日午後自宅において急逝、二十一日通夜を營み、二十二日葬儀を執行した。

▲トロントの坂本勝之助氏（八二）は八月二十一日セントマイコル病院で死去、廿三日フレッド・マシユーズ葬儀社で葬儀を執行した

夫 **岡田唯一** 儀病氣療養中の處八月十六日午後八時自宅に於て心臓マヒにて死去致しましたことを生前昵懇の方々に謹告申上げます。八月十九日午後八時日系合同教會にて奥牧師司式の下に告別式を執行、翌二十日午前十時プロスペクト墓地に埋葬致しました際は御會葬を添うし御芳志を頂き誠に有難うございました。略儀乍ら紙上を以て生前の御交誼をも併せて深謝申上げます。

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住宅建設へ一億五千万弗
オタワ政府が金詰りの業界へ活を入れる

【オタワ發】オタワ政府は今週突如、低廉住宅資金として直ちに一億五千万弗の融通をひらき、住宅建築に活を入れると發表した。引締め金融によつて住宅建築界は低調をきわめ、今年六カ月間の住宅建築数は昨年同期間より二三パーセント減少ということは、今冬の同業界はそのまま放つておけば一大失業者を出すことになることは明らかで、建築業に關連する業界にも多大の影響をおよぼすので、オタワ政府は各銀行、保險會社、金融會社等公團の金融機關を通じ、住宅建築用貸金の融通を行うことになるわけであり、住宅建築界はこれで活氣をとりもどすことになろうといわれている。

業界の反響

オタワ政府が一億五千万弗を政府の金庫から自由に引出して、國內の金融機關に安値の住宅建築用資金としてバラまくことにしたのについて、ある建築業者は「これによつて冬季のスランプが比較的に少くなる」と歡迎しているが、ある業者は「安値の住宅といつても現在一万五千弗から一万八千弗のが相場になつているがその住宅を購入する資格のある者はないことはないが冬季のスランプを救うにはあまりおそすぎる」といつている。

空の護り ロケット爆彈
まずカナダ陸軍が優先的に

【オタワ發】カナダ陸軍は空海軍にさきがけて、對空防備武器として對空砲彈のかわりに無人操縦爆彈を使用する方針を今回發表した。これによつて東部ではまずオ州ペタトンに基地をもつカナダ陸軍第一輕對空砲連隊にロケット彈使用が許されることになり、西部ではエスクアイマルトを基地として今冬、ドイツから歸る輕步兵隊にこの使用の訓練を與えることになつている。ピーキス國防相はカナダの陸海空軍の近代化のもくろみとして、次の通り發表した。

△陸軍 發射點より七十五マイルの地點に達し得るロケット彈使用。

△空軍 戰鬪機と中距離爆擊機に空中ロケット彈使用プラン。

△海軍 驅逐艦にロケット使用のプラン。

中共から塩買う

【ロンドン發】北京ラジオは今週、中共は日本に對し一年間に百万トンの塩を送ることを約束したと放送した。この協約は日本製鹽産業代表團と中共業者代表との間に北京でサインされたものである。

互いに買うもの
日本は小麥、カナダはパイプ

今週のファイナンシアル・ポスト紙は十數ページにわたる「日本特集」を出しているが、對加貿易額表によると次の通り

△カナダから日本が買う品物の主なるものは、小麥がなんといつてもトップで、大麥がそのつぎ、パルプが三番でフラックス・シード(アマ油)などだが、ウイスキーも今年五カ月間に六十一万弗も買つているところをみると、カナダ・ウイスキーが日本で好かれていることを裏書きするものであろう

△これに反しカナダが日本から買う主なる品物はトップがパイプとチューブおよびフェチング、衣服類、魚の鑵詰、木綿という順序になつており、オモチャや運動具などは今年四カ月間に九十万五千弗も買つている

米記者中共へ

【ワシントン發】米國務省は報道界の壓迫に堪えず、遂に二十四名の報道關係者の中共訪問七カ月を試驗的に許可することになつたと今週發表した。

日課は植物採集
ー那須でお元氣な兩陛下ー

【宇都宮時事通信】栃木縣那須の御用邸で去る七月末から避暑中の天皇、皇后兩陛下は、今週記者團と會見された。これから裏山へ植物採集にお出かけになるという天皇は、ノーネクタイ、チョコレート色の散步服にズックの運動靴という輕裝。皇后さまはクリーム色の半そで服にサンダル靴、ピンクのパラソルという無造作なご服裝であつた

△天皇は毎日植物採集を日課に山道を步き廻つていられるせいか、お顏の色も日にやけてすつかりお元氣そうで、那須での御研究の目的はここでの「植物相」を明らかにすることとか。このためユリやキキョウのカラー寫眞も數百枚に達したという。陛下が外出されなかつたのは一日中愼まれた八月十五日をいれてたつた二日だけというご精勤ぶりであるが、夜は夜でテレビなどを御覽になつて戰後十二年目の世の中の落ちつきを喜ばれているという。例年御用邸附近を騷がす熊も今年は現われず、皇后さまは今を盛りと秋草の咲き亂れているワサビ澤などへ陛下と御一緒にスケッチブックを抱えておでかけになりサギ草の白いかれんな花などを熱心にスケッチされているとか。

ガスペー銅山騷ぎ
投石や亂暴起る

クベック州ムドフタグヴイルにあるガスペー銅山會社では今年三月から勞働紛爭を續け、從業者一千名がストライキに入り、會社側ではストライキ破りや新移民を使つてともかく操業中だつたが、今週カナダ勞働會議會長クロード・ジョドワン氏に引率されたクベック州勞組自動車隊がガスペー・スト者支持のため現地に出向いたところ、スト破り勞働者群が投石、町內の組合事務所を襲つてメチャクチャにするなど亂暴を働き、州警官二百名が急派されてやつと鎭壓したが、全町は禁足令が布かれ、緊張の空氣はさらに濃くなつている ジョドワン會長はデュプレシー州首相に會見を求め、事態收拾策につき要談した

ヅガボーに土地を賣渡す

【ビクトリア發】一九五三年來より州內のヅガボーについて政府のため調査しているアーサー・イ・ロード判事は今週第四回目の中間報告を政府に行つた結果、ボーナー檢事總長はヅガボーがタキス未納でとりあげられた一万八千エーカーの土地を一人者又は夫婦者に六エーカー宛賣り渡すことになつた。土地はコーワネー地方で、いまはオチャードもすたれ、草原となつている

家なし千六百
臺風被害

【東京時事通信】臺風アグネス(七號)は九州に直接上陸しないで、ややおとろえながら朝鮮に上陸。九州海域を拔けるまでは九州、四國に山崩れや河川のはんらんが心配されている。(東京からの外電によると、臺風のため死者九名、行方不明十六名、十九名負傷、家なし千六百四十五名と報じている)

【釜山發】台風アグネスは風速百二十五マイルをもつて釜山および京城地方を襲い被害を與えた。

日本語のブック
ト市ガン治療院が卅餘希望

△ガン治療をうけつつある日系人患者で「日本語のブックを讀みたいと希望する人もあろうから、書籍愛讀者のうちで人物傳記、自叙傳、探偵小說、小說、兒童本などを新設する當方の圖書館のために寄附して頂けないでしょうかという手紙が今週とどいた。

△差出人は大トロント市郡のカナデアン・キャンサー・ソサイアテー(カナダ・ガン協會)でこのほど世界最優秀といわれるシャボーン街に出來上つたオンタリオ・キャンサー・インスチチュート。日系人患者で日本語だけしかあまり話さず、讀めない人のために日本語のブック約三十冊から三十五冊まで手にいれたいが、圖書館係りが、各ブックがどんな內容のものか、簡單に英語で書いたものをつけて下さるわけにはいかないでしょうか。どうぞ協力して下さいとある。

地球觀測年大會
デ首相が挨拶

既報。地球觀測年の國際會議が九月三日から十二日トロント大學で催され、日本からも代表者が參加するが、開會當日ディフェンベーカー首相が挨拶する事になつている。參加國の主なるものは米、佛、ソ連、英、西獨、オーストラリア、ニュージランド、カナダ、日本、アイスランド、ナイジェリア、チリー、ト[illegible]、ソ連代表は五十[illegible]名と[illegible]大勢だが、英國[illegible]の九十名、フランス[illegible]入名、西獨とカナダが[illegible]ぞれ三十七名、本國は[illegible]ろくなかれ三百名。

裏庭でのんで裁判にかけらる

【オ州ワタルー發】[illegible]町ワタルーで[illegible]判事件がおこり、[illegible]いわい議會なしで[illegible]け支拂うことを[illegible]じられた。同市內の[illegible]ーム・カレー氏が今[illegible]のある暑い日、自宅の[illegible]の木陰で靜かにビール[illegible]んでいたのを、[illegible]が警察に[illegible]たので訴えられ、[illegible]「その日、この町內で[illegible]とも千人の人々が同じことをしたに違いないが、そうだからといつて[illegible]られぬ。裁判官だけ[illegible]うべし」との判決を[illegible]

はなし

△毎年のこ[illegible]がらト市長[illegible]にはスリが多いので十分氣をつけるよう。スリ[illegible]の[illegible]探偵がアテして[illegible]るというが、あの[illegible]とても眼がとどくまい。[illegible]自が用心するほかない△[illegible]ナダ第の[illegible]ばかりで、今[illegible]には[illegible]に關し六個のプレミアムをなつた。

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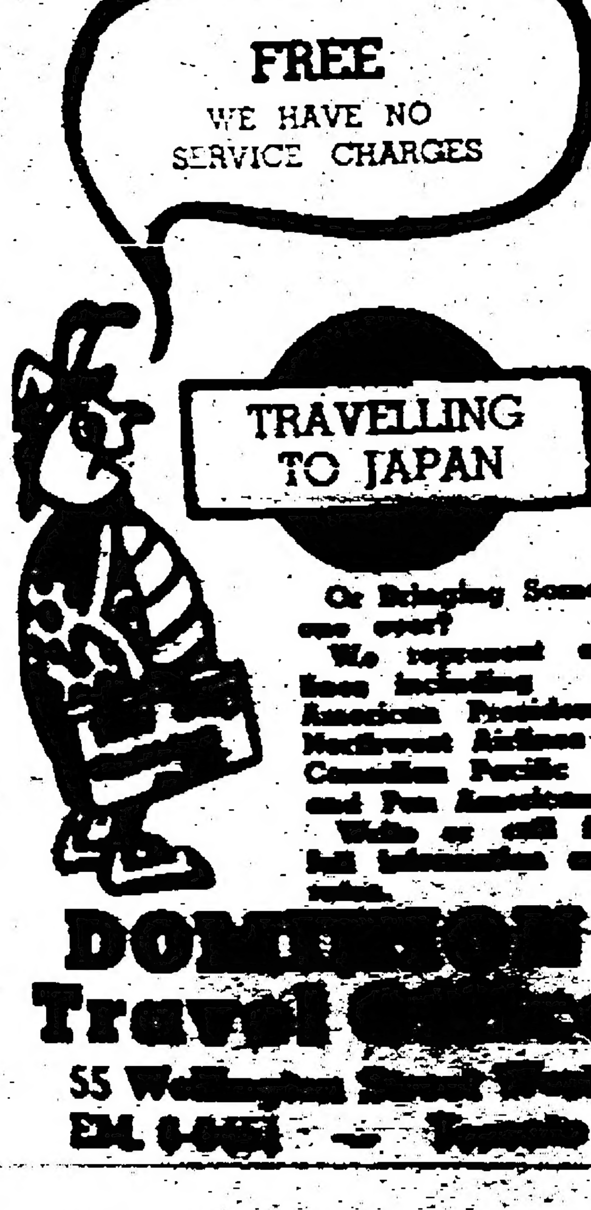

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Personal Notes Across Canada

Marriages

MAKIMOTO-SHIKATANI

Toronto

Margaret Suyeno Shikatani, daughter of Mr. and Mrs. Hisajiro Shikatani of Montreal, and Mucka Takahara Makimoto, son of Mrs. Shizuko Makimoto of Toronto, were married on Aug. 3, 1957, at the Toronto Buddhist Church. Rev. T. Tsuji officiated.

Receptions were held first at the China Garden, and on Aug. 10 at the New Lotus in Montreal. The couple honeymooned in the States. Sewanin were Mr. and Mrs. Sokichi Henmi of Montreal.

Births

Mr. and Mrs. S. Amemori (nee Isoko Sugie) of Toronto are happy to announce the birth of a daughter, Wynne Kumiko, on August 9, 1957. Both are doing fine.

* * *

Mr. and Mrs. Joe Tamane (nee Sachi Yano) are happy to announce the birth of their son, Robert Lloyd, a brother for Wayne, on Friday, Aug. 2, 1957, at New Mount Sinai Hospital, Toronto.

* * *

Dr. and Mrs. S. E. Nakashima are proud to announce the birth of a daughter, Toni Lynn Satomi, sister for Wayne, on July 27, 1957, at St. Michael's Hospital in Toronto.

* * *

Mr. and Mrs. Arthur K. Okamoto are happy to announce the birth of their daughter, Sandra Michiye, a sister for Bobby and Kenny, on August 10, 1957, at McKellar General hospital, Fort William, Ont.

Obituaries

SHIMIZU

Mrs. Matsuno Shimizu, wife of Soichiro Shimizu of Toronto, passed away on Aug. 18, 1957, at Western General hospital. Funeral services were held Aug. 14 at Queen Street United Church.

* * *

OKADA

Tadaichi Okada died at his home on Aug. 17, 1957, at the age of 78. Funeral services were held Aug. 19, conducted by Rev. Oku.

* * *

NEGORO

Katsunosuke Negoro, 82, died suddenly on Aug. 21, 1957, in Toronto. Funeral services were held at the Fred Matthews Funeral Home yesterday.

* * *

TSUCHIYA

Hajime Tsuchiya of Revelstoke, B.C., died suddenly on Monday afternoon, Aug. 19. Otsuya was held Wednesday evening, followed by funeral services on Thursday, Aug. 22.

CORRECTION: Mr. and Mrs. Masaru Nakao (nee Harumi Nagami) of Scarboro, Ont., became the proud parents of Sandra Naomi on July 16.

Treats Kids to CNE

PORT DOVER, Ont.—School Trustee K. Kobayashi will guide the local school children on a tour of the Canadian National Exhibition in Toronto this Monday for the second consecutive year. Kobayashi originated the annual tour to show the rural children the wonders of the CNE and the big city.

Tanaka's Garden Featured In Today's Globe Mag

A three-page color spread in today's Weekend Globe and Mail magazine section is devoted to well-known landscape artist George Tanaka.

Illustrating an article by Olive Dickason are photographs of George's picturesque garden at his home on Romestown Drive near Port Credit, Ont., taken over a period of the past few months.

"I am trying to develop a style of my own, which is contemporary and identifiably Canadian," George told Mrs. Dickason, and he adds with some emphasis that his work is NOT Japanese. Canada's natural landscape has its different beauties around the year, Tanaka says. It is this he seeks to capture in his designs.

dates and doings

Lethbridge to Welcome Rev. Dr. K. Shimizu

LETHBRIDGE, Alta.—Rev. Dr. K. Shimizu of Toronto will speak at the Southern Alberta Japanese United Church on Aug. 28 from 7:15 p.m. Rev. Shimizu is currently on his way home after a two-months' western Canada tour.

Films of the minister's recent world tour will also be shown. Everyone is welcome to attend. The meeting will be preceded by a welcome banquet starting at 6 p.m. at the same place.

* * *

Wpg. to Form YP Group

WINNIPEG, Man.—A meeting to find out the possibilities of organizing a Nisei fellowship group will be held at Robertson Church, 650 Burrows Ave. (corner of Burrows and McKenzie) on Aug. 30, 8 p.m.

Directing the meeting will be Rev. Campbell Furuya, minister of the Japanese United Church, and George Takashima, student minister at Robertson Church.

Everybody welcome! —M. S.

TJCCA Meeting

(Continued from Page One)

National JCCA headquarters will be located in Toronto from September, 1957, and plans are now under way for the formation of a National JCCA Executive Council.

* * *

The Toronto JCCA Fund Drive will kick off this fall. At present, preparations are being made with regard to filing cards and JCCA executive members are working industriously.

* * *

The 7th Annual Invitational Labor Day Softball Tournament was reported and discussed at the meeting. It was hoped that Miss Valentine (Ricki Matsumoto) or some dignitary would be present to throw in the first ball. The JCCA Booster raffle draw will be held after the final game on Sunday, Sept. 1 at Bellwoods Park. The JCCA Challenge Trophy will be presented immediately after the draw. It was decided at the meeting that this trophy would be up for continuous presentation annually (as is the case with the Grey Cup). The Chapter sanctioned a request from Best Cleaners to sponsor the Toronto team this year.

The Tourney Dance will take place at the spacious, air-conditioned YMHA Hall on Saturday night, Aug. 31. It was decided that instead of entertainment, door prizes would be presented.

CALENDAR

AUGUST

23-25—**Toronto.** Young Adults Fellowship weekend at South Camp, Lake Scugog

24—**Montreal.** Nisei Fellowship Group Splash and Dance.

31—**Toronto.** 7th Annual Invitational Softball Tourney dance sponsored by TJCCA at YMHA auditorium, Bloor-Spadina, 8-12, $1.

SEPTEMBER

1—**Toronto.** TJCCA Social for Ballplayers, 8-12.

Sukiyaki with Taro Yashima . . .

By KATS KUNITSUGU
In Crossroads, L.A.

LOS ANGELES.—"I think we have something here you'll really enjoy," Harriet Okada said to us over the phone, and she meant the puppet play, "Amanojaku" as much as the prospect of a sukiyaki dinner. Always interested in the arts as well as in new ways to prepare the national dish of Japan, we accepted with pleasure.

The invitation was for a press preview of "Amanojaku" over which Harriet and her fellow students of Taro Yashima have been expending their labor of love for the past few weeks. Friday night at Mr. Yashima's East-West Studio. Seven-thirty p.m.

The address, 1785 E. First St., turned out to be located right off of Boyle Ave. in an ancient building next to a drug store. We knocked and opened the old-fashioned, glass-paned double door which was papered happily in a bamboo-leaf design. Two bells jangled softly as we entered. There was no one around in the front room, which is evidently used for making picture frames, as sample frame corners hung all over the gray pegboard walls and unframed and nearly framed paintings were stacked on the floor leaning against the walls, in a way that is strictly utilitarian to the artist but seems so knowing and artful to the lay eye.

RUNNING WATER

Sounds of running water and snatches of conversation from the back told us that someone was there, and in answer to our hesitant "Hello," (we were 15 minutes early, for heaven's sake) Taro materialized, strong, black-rimmed glasses, infectious laugh and all.

He waved off our apologies for being so early, stating candidly, "Ha! We're almost ready to eat. I bet you're hungry?!" and forthwith a highball was put into our hands, two sawhorses and a large slab of plywood covered with red checkered cloth became the table and an electric hotplate and an electric frying pan were plugged into a single outlet, a long cord drawn from the kitchen through a hole torn into shoji panels in the upper part of the partition.

We were glad our youngsters were too young to be junior firemen who would delight in pointing out to our host and our embarrassment that he had a classic "octopus" there, an A-1 fire hazard. But Taro enjoys and appreciates children immensely, and if that had happened, I'm sure he would have barked with laughter.

DELICIOUS MEAL

At any rate, Mr. Yashima's sukiyaki was delicious. The meat was tender and tasty, because he adds it the last thing. He starts out with a cube of suet and throws in (literally, with his hands—which adds a lot of gusto and relish to the dish) the shaved "goboh" or clod-burr first. He says that out East—that is eastern United States—the "goboh" grows wild and are considered pests by the farmers, who were glad to see anyone harvesting it so enthusiastically as Taro did when he lived there.

I should have watched the next steps carefully, but I think the soy sauce and sugar went in (Mr. Yashima says too much "shiru" or juice takes away the flavor), followed by "tofu" (bean cake), mushrooms, bamboo shoots, "itokonyaku" (paste made from the starch of devil's tongue,

(Continued on Page Eight)

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11:30 a.m., Morning Worship
7:30 p.m., Gospel Service
WEEKDAY SERVICES — [illegible] Avenue A South
Wed., 7 p.m., Junior Choir
Young Peoples
Thurs., 8 p.m., Prayer Meetings
Whosoever Will May Come

NISEI UNITED CHURCH [illegible] Queen St. W., Toronto
SUNDAY, AUGUST 25, 1957
11 a.m., Sunday School
11 a.m., Nisei English Service
(Jointly held with Queen St. Church)
Rev. J. Lovell Smith, B.A., D.D., preacher
A HEARTY WELCOME TO ALL

THE NEW CANADIAN

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Swiss laud first Japanese-composed opera

"Yuzuru" (The Twilight Heron), the first Japanese-composed opera to be performed abroad, was enthusiastically received by Swiss music lovers at the City Theatre in Zurich on June 27 and 29.

The leading role was played by Michiko Sunahara, a member of the Paris Opera Comique Troupe, who charmed the audience with her beautiful singing and superb acting.

As a result of its success, "Yuzuru" is likely to be included in the repertoire of opera houses throughout Europe.

The opera, based on Junji Kinoshita's original story, was completed by Ikuma Dan in 1951. He succeeded in adapting the melodies of Japanese folk songs into modern musical composition.

Taken from an ancient Japanese legend, the subject combines two motives which are frequently used in European literature. A mythical being—in this instance, a silver heron—takes the form of a woman and marries a human being, whom she forbids to inquire into her origin. Disobedience to this command results in a tragic ending—the separation of the lovers.

In Dan's opera, the covetous husband, Yohio, is urged by two false friends to spy on his wife's mysterious weaving, and in so doing he discovers that she was originally a heron. The conflict between a human being and a supernatural one, which dominates the entire proceedings, is expressed technically with great originality. The music allotted to Yohio and his two friends is based on Japanese melodic phrases and rhythms, while that which accompanies Tsu's (the wife's, played by Miss Sunahara) speeches and gestures follows the pattern of Western music.

A critic says:

"The frequent overlapping of the two styles is accomplished with great skill throughout, as one might expect from one of Hindemith's pupils. All this virtuosity, however, cannot blind one to the principal reason why the composition misses its mark, namely, that the methods of Occidental polyphony, bounding from one definite key to another, can hardly be applied to the pentatonic, keyless melodic lines of Eastern Asiatic music. The result here is several spiritless and monotonous passages—shortcomings for which even an occasional resort to Puccini cannot compensate."

Since the first performance in Osaka in January, 1951, "Yuzuru" has been presented some 80 times in major cities of Japan.

Kabuki Broadens Actor

NEW YORK.—Acting is a very broadening profession—it has taught Ricardo Montalban to sing, dance, swim, duel and fall from horses.

The Mexican-born actor, due to star with Lena Horne in the Broadway musical "Jamaica" this fall, thinks everything he has done, from amateur bull fighting to kabuki dancing, helps him as a performer.

"I think every experience will aid you as an actor," he said. He has particularly high hopes for the kabuki lessons he had in Japan while working with Marlon Brando in the movie "Sayonara."

"I'll need it for 'Jamaica'," he said, explaining that after watching Miss Horne's "acting artistry" he felt "very humble."

But he has since been encouraged by the pleasure of working with Miss Horne on the Harold Arlen songs and the love story about the islands.

Montalban's experiences in Japan are particularly fresh in his mind and their impact is great. He explained how his new-found knowledge of kabuki would help his acting by saying:

"I found greater freedom in the discipline of Japanese kabuki dancing than in the license in America. Here we sometimes feel it is sissified for a man to show emotion. Certain things are considered repulsive on stage. Instead of portraying naked emotion, we have underplaying, letting the audience work for you and imagine what you are feeling.

"While you have freedom of movement, you are restricted by other outside influences. Kabuki has pre-dictated movements, but you can release all the strength or anger you are capable of generating."

Learning about kabuki also gave Montalban something few actors can boast of—humility.

Sukiyaki with Yashima...

(*Continued from Page Seven*)

cut into strips) and green onion, ajinomoto, too, and finally the meat, all cooked at once over a hot flame and eaten up before the next panful is started.

ONLY DISH

The chef, who confessed it was his piece de resistance and ONLY dish, also refrained from eating it, because his ulcers were acting up again. Taro gets ulcers, not from nervousness, but from getting so involved in his work that he forgets to eat at all.

"I have a very bad habit. I exist only on cigarettes and coffee the whole day. It's very bad. The only reason I can take it is because my body is very strong. I have a strong constitution," he explains.

His latest bout with ulcers may be explained by the fact that his newest book, "Umbrella," will be coming out in the spring. The story about the impressions of New York City on a little Japanese American girl, has already been selected by the Junior Literary Guild as its spring book choice. His "Crow Boy," which we feel is a children's classic, was runner-up in the coveted Newberry Award judging in 1955.

Then leaving the dinner dishes and my housewifely sense of guilt, we repaired to the next room to witness the press preview of "Amanojaku". . . .

We were surprised to find that it was already 10:30 by the time we collected our wits to thank our host and hostesses and say our goodbyes. Thanks to the exciting time shown them, the Kunitsugu sprouts were wide-eyed beyond their bedtime, and we were fooled into thinking the night was younger than it was.

We piled into the car and headed down First St. I looked back at the doors to the East-West Studio, and the light was shining through the bamboo leaves. Taro and his students were going to be up for some time yet, going over the performance in the light of The Press's reactions.

Femme Fare

by Cinderella

"Such a Little Thing But It Makes Her Whole World Sing!"

NISEIS have no manners whatsoever!" My Lady Mother's usually gentle voice recaptured some of the vibrance of earlier years when she was still the centre of activity.

Being a Nisei myself, I am usually quick to defend the Niseis against such sweeping generalities. But this time, I felt very much in sympathy with my gentle mother, for I have heard similar expressions of hurt among my mother's Issei friends, and I have watched the gradual widening gap between them and their offsprings.

This sudden outburst from my mother's lips came about because a Nisei lad she knows simply had forgotten to run upstairs as he was passing by to say "Hello Obasan" as he used to do when he was still a single, carefree boy, who had often as not slept in our home as in his own. My Lady Mother still thinks of him as a "lad", not the 30-year-old man with a wife and children, busy with his private responsibilities.

To older folk the thing which matters most is to be remembered. My Lady Mother's accusation was her proud way of covering up a hurt—a hurt that the lad whom she once fed and catered to with the same sort of concern she gave her own grandchildren, had not remembered. If he had time to run in to see her grandson, he also had time to come in to say "Hello Obasan!"

We have given our parents the benefits of our material successes; television sets, a home to live in, pocket money. But to the Isseis these things have no true reality. Their reality was the busy years, years so crowded with work, with constant rush and bustle, with children rushing in and out with "Hello Obasan" or "Hello Ojisan", and sharing with them their little child joys and disappointments.

I have many vivid memories of my now-gentle mother, and of the many "Obasans" and "Ojisans" who filled my childhood. They belong to a generation of immigrants whose generosity and giving of self knew no limits. I can remember my Lady Mother sweating over an old-fashioned stove, serving guests, unexpected as well as invited, with equal enthusiasm and love. I still run into people who remember my Lady Mother, and because of their memories of her kindness, they are kind to me. A business man in Tokyo took me by the hand and said, "Your mother is still living? O-ba-Chan was good to me when I was a stranger in Victoria. Be good to her."

A complete stranger, on a flying visit to Montreal, phoned me to say "You don't know me. But my mother knew your mother a long time ago. She's in Japan now, but she asked me to say 'hello' to your mother for her if I were ever in Montreal." The stranger told me that my mother had given her mother her winter coat when the latter arrived as a young, bewildered bride to Victoria, and that she had fed her and instilled in her a sense of adventure and courage. All this happened long before her daughter or I were born, but to my Lady Mother, it only happened yesterday.

The stranger's "Hello Obasan" was such a little thing, but it made my Lady Mother's whole world sing. It enabled her to find, even momentarily, her own reality, a sense of belonging in a world which is slowly slipping away from her grasp.

It is such a little thing, this dropping in to say "Hello Obasan" or "Hello Ojisan", but it can make the older person's world a happy one.

Sultry Japanese Songstress to Appear on NBC-TV

TOKYO.—The "dry" age has apparently come to Japan. This is not, mind you, a reference to liquid refreshment but to a post-war social phenomenon—describing one's outlook on life as "dry" or "wet".

It's not easy to give an exact definition to these popular terms that are on the lips of the sophisticated generation. The hard-boiled, devil-may-care type may be called a "dry". On the other hand, the old-fashioned, sentimental type would be a "wet".

The goddess of the "dry" clique in Japan at the moment is a tall, wiry, lean-faced young lady of 19, who is emblazoned across the billboards as **Michiko Hamamura, the Calypso Girl!**

"There's nothing I'm afraid of!"

Phrases like this one coming from the lips of this sullen-faced ex-artist's model draw squeals of delight from her army of fans. She is currently Japan's sensation of the day.

If you run across a crowd agog with excitement on any Tokyo corner, the chances are pretty good that in the centre will be standing this willowy, long-haired young lady who has become the talk of the town.

When she appeared at a Shibuya theatre not long ago, the management had the brilliant idea of putting up a tremendously large photograph of Michiko, half-clad, and full of allure. You couldn't hold the crowds back.

When you meet Michiko face to face, the first thing that strikes the eye is her sharp eye-shadow makeup. That constitutes her only concession to cosmetics.

Her past career? It's only natural that a girl of 19 doesn't have too much to look back on. But what this little girl has packed into a space of a few months!

Michiko was born in Osaka in 1938. At a tender age, before she had any dreams of becoming a singer, she astounded her family and friends by winning an amateur contest. That turn of events got her to thinking.

She took the big step in 1954, just after finishing junior high school. A [illegible] she went against the wishes of her parents and headed for Tokyo, accompanied by her younger brother. And it was a highly determined teenager that entered the folds of the big city.

Holding her prize-winning certificate from the amateur hour, Michiko applied to the King Recording Company for an audition. King gave her a test—and showed her out politely. She didn't have the finesse for the big-time.

Undaunted by this brushoff, she entered the noted jazz musical academy at Okubo on the outskirts of Tokyo. After some hard studying, she took on another audition. This time she got a job—as vocalist for the Premier Swing Band, a fairly well-known group which had its main stands playing for U.S. service clubs in the Yokota-Tachikawa area where American airmen are stationed.

Up to this point, her experiences sound a great deal like those undergone by other noted Japanese singers like Chiemi Eri and Nancy Umeki. Chiemi is recognized as Japan's foremost mambo and cha-cha-cha singer, while Nancy is now in New York appearing on TV and in night clubs with outstanding success.

When Harry Belafonte came out with calypso in the States, it was inevitable that someone in Japan would pick it up.

It took real nerve for a girl to take up calypso. Michiko not only took it up [illegible] it. What she lacked in Belafonte technique, she made up with her youth and verve. **Banana Boat** and **Venezuela** became by-words for Michiko Hamamura. And she was out to get everything she could out of it. Before long, people began to think that those were the only two songs she knew. Few remembered she was a featured jazz singer months before calypso even came to light.

Recently, however, her sponsors have apparently come to feel that **Banana Boat** has run its course. Now, new recordings will feature Michiko giving out with **Dark Moon.**

She should be the last to admit it, but she does concede that calypso is really not her favorite type of singing.

It's a cinch, however, that Michiko has got to live with calypso for a while yet. The NBC television network in the U.S. thinks it has found the answer to Harry Belafonte. As a result, she will be leaving for New York next September or October for appearances on NBC-TV.

Faced with such an opportunity, one can easily understand how a girl would be thrilled to death—and scared. But not Michiko. "I'm not afraid of anything!" she avers.

According to Michiko, her biggest hopes in visiting America are to visit Harlem night clubs and hear real jazz.

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